



# BHAGAVAD GITA

## CHAPTER 8

### Aksharabrahma Yoga

*(Imperishable Brahman)*

**28 Verses**

# INDEX

S. No.	Title	Page No.
I	<a href="#">Summary – I</a>	1
II	<b>Class Notes (Verse 1 to 28)</b>	
1.	<a href="#">Verse 1</a>	2
2.	<a href="#">Verse 2</a>	5
3.	<a href="#">Verse 3</a>	6
4.	<a href="#">Verse 4</a>	8
5.	<a href="#">Verse 5</a>	11
6.	<a href="#">Verse 6</a>	14
7.	<a href="#">Verse 7</a>	16
8.	<a href="#">Verse 8</a>	17
9.	<a href="#">Verse 9</a>	19
10.	<a href="#">Verse 10</a>	21
11.	<a href="#">Verse 11</a>	23
12.	<a href="#">Verse 12</a>	25

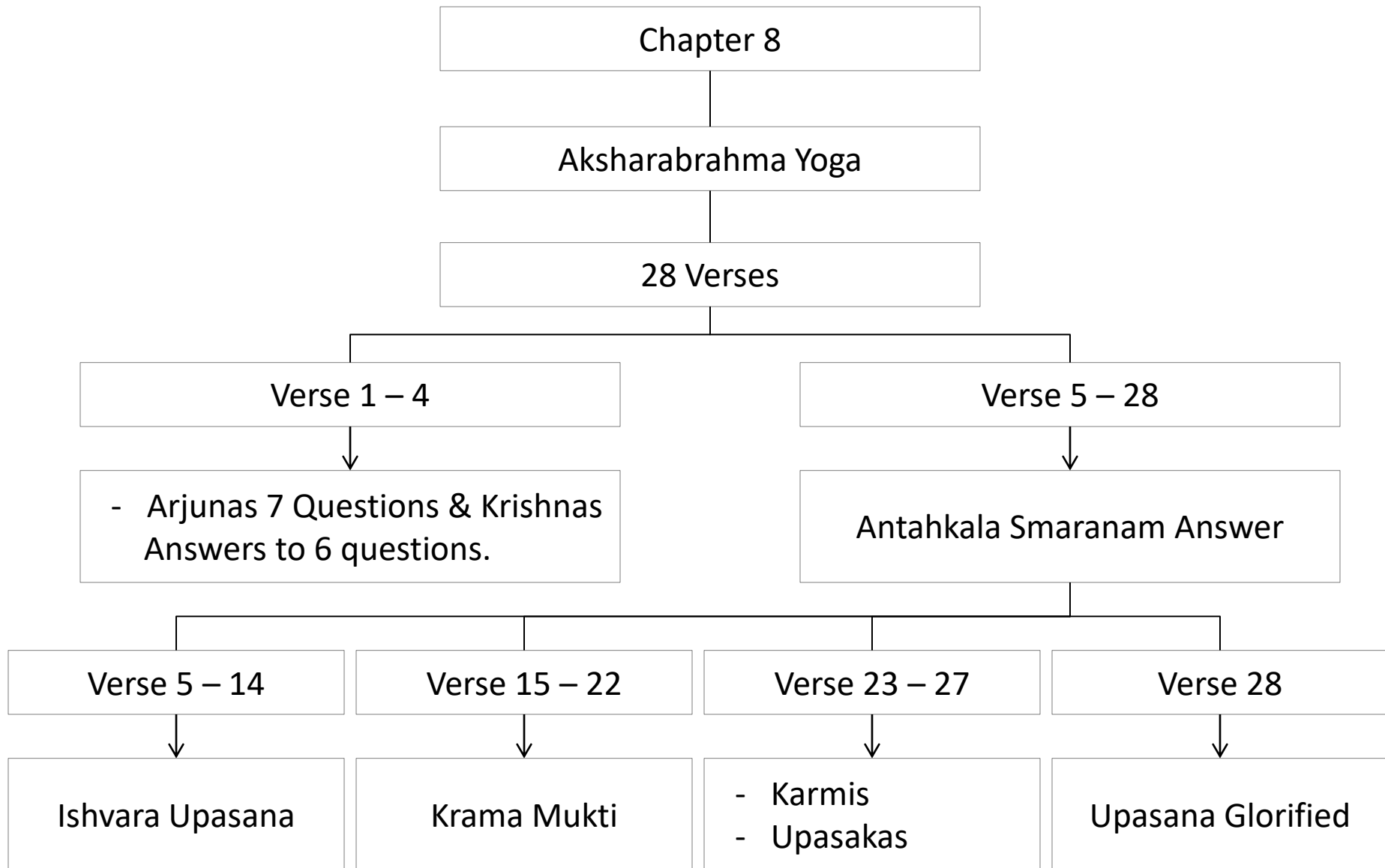
S. No.	Title	Page No.
13.	<a href="#"><u>Verse 13</u></a>	27
14.	<a href="#"><u>Verse 14</u></a>	29
15.	<a href="#"><u>Verse 15</u></a>	31
16.	<a href="#"><u>Verse 16</u></a>	33
17.	<a href="#"><u>Verse 17</u></a>	35
18.	<a href="#"><u>Verse 18</u></a>	37
19.	<a href="#"><u>Verse 19</u></a>	39
20.	<a href="#"><u>Verse 20</u></a>	41
21.	<a href="#"><u>Verse 21</u></a>	44
22.	<a href="#"><u>Verse 22</u></a>	46
23.	<a href="#"><u>Verse 23</u></a>	48
24.	<a href="#"><u>Verse 24</u></a>	50
25.	<a href="#"><u>Verse 25</u></a>	52
26.	<a href="#"><u>Verse 26</u></a>	54
27.	<a href="#"><u>Verse 27</u></a>	57
28.	<a href="#"><u>Verse 28</u></a>	59

S. No.	Title	Page No.
III	Summary – II	
a)	<a href="#">Summary – Chart</a>	61
b)	<a href="#">Topic 1</a>	62
c)	<a href="#">Topic 2</a>	64
d)	<a href="#">Topic 3</a>	65
e)	<a href="#">Topic 4</a>	67
f)	<a href="#">Topic 5</a>	68



# ***Summary - I***







# ***Class Notes***



## Topic 1 :

### Verse 1 – 4 :

- Arjunas questions and Krishnas answers.

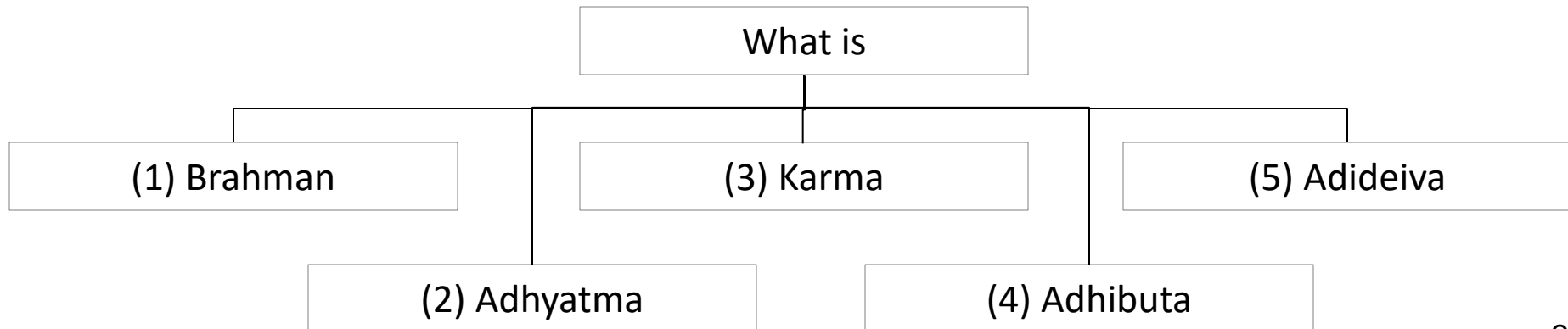
### Verse 1 :

अर्जुन उवाच ।  
किं तद् ब्रह्म किमध्यात्मं  
किं कर्म पुरुषोत्तम ।  
अधिभूतं च किं प्रोक्तम  
अधिदैवं किमुच्यते ॥ ८-१ ॥

arjuna uvāca  
kiṃ tad Brahma kim adhyātmaṃ  
kiṃ karma puruṣōttama |  
adhibhūtaṃ ca kiṃ prōktam  
adhidaivaṃ kimucyatē || 8-1 ||

Arjuna said : What is that Brahman? What is the Adhyatma? What is action? O best among men, what is declared to be the Adhibuta? And what is Adhidaiva said to be? [Chapter 8 – Verse 1]

### Arjuna Asks :





- Question based on Chapter 7 – Verse 29, 30.

जरामरणमोक्षाय  
मामाश्रित्य यतन्ति ये ।  
ते ब्रह्म तद्विदुः कृत्स्नम्  
अध्यात्मं कर्म चाखिलम् ॥ ७-२९ ॥

jarāmarañamōkṣāya  
māmāśritya yatanti yē |  
tē brahma tadviduḥ kṛtsnam  
adhyātmaṁ karma cākhilam || 7-29 ||

Those who strive for liberation from old age and death, taking refuge in Me, they realise in full that Brahman, the whole knowledge of the Self and all action. [Chapter 7 – Verse 29]

साधिभूताधिदैवं मां  
साधियज्ञं च ये विदुः ।  
प्रयाणकालेऽपि च मां  
ते विदुर्युक्तचेतसः ॥ ७-३० ॥

sādhibhūtādhidaivaṁ māṁ  
sādhiyajñaṁ ca yē viduḥ |  
prayāṇakālē'pi ca māṁ  
tē viduryuktacētasah || 7-30 ||

Those who know Me with the Adhibhuta (pertaining to elements – the world of objects), Adhidaiva (pertaining to the gods – the sense-organs) and the Adhiyajna (pertaining to the sacrifice –all perceptions), even at the time of death, steadfast in mind, know Me. [Chapter 7 – Verse 30]

- Wise person will know all of them as Para – Apra Prakrti.

#### a) Purushottama :

- Nirguna Brahman as described in Chapter 15.

**b) Kim Adhyatmam :**

- What is Adhyatmam.

**c) Kim Karma :**

- What is Karma.

**d) Adibutam Kim Proktam :**

- What is said to be Adibutam?

**e) Adideivam Cha kim Uchyate :**

- What is known as Adhideivam.
- 5 Questions in this sloka.

## Verse 2 :

अधियज्ञः कथं कोऽत्र  
देहेऽस्मिन्मधुसूदन ।  
प्रयाणकाले च कथं  
ज्ञेयोऽसि नियतात्मभिः ॥८-२॥

adhiyajñah katham kō'tra  
dēhē'smin madhusūdana |  
prayāṇakālē ca katham  
jñēyō'si niyatātmabhiḥ || 8.2 ||

Who and how is Adhiyajna here in this body, O destroyer of Madhu? And how, at the time of death, are you to be known by the Self-controlled? [Chapter 8 – Verse 2]

### a) Adhiyajna Kaha :

- Who is Adiyajnah Deity presiding over all Yagyās?

### b) Atra Dehe Katam :

- How does the deity remain in this body?

### c) Madhusudhana :

- Destroyer of Ahamkara – Madhu.

### d) Prayana Kale Jneyah Katam Asi :

- How can one meditate upon God at the time of death.

### e) Niyathaاتمabhiḥ :

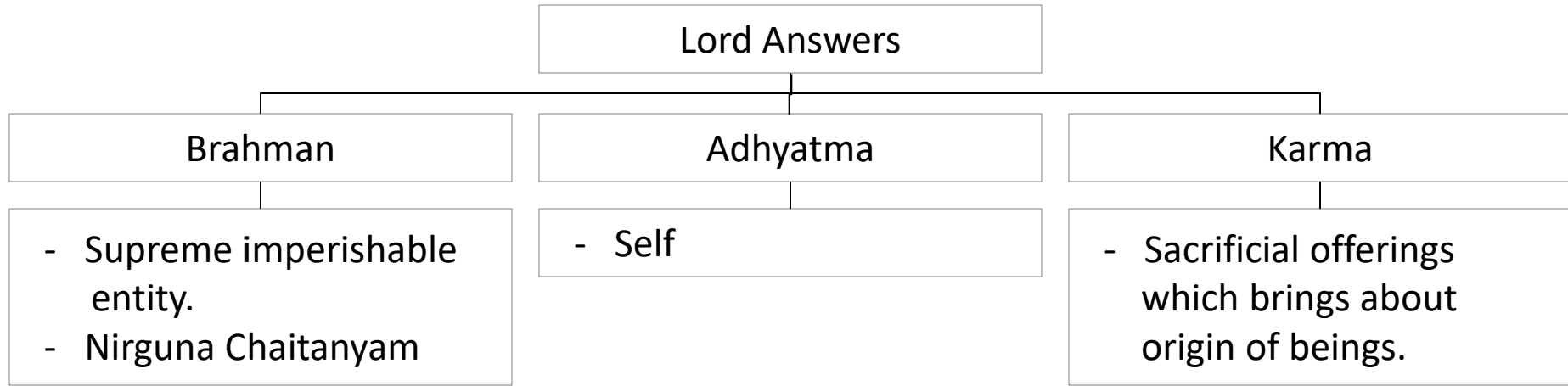
- By the self disciplined people.
- 2 questions – in this verse.

### Verse 3 :

श्रीभगवानुवाच ।  
अक्षरं ब्रह्म परमं  
स्वभावोऽध्यात्ममुच्यते ।  
भूतभावोद्भवकरो  
विसर्गः कर्मसंज्ञितः ॥ ८-३ ॥

śrī bhagavān-uvāca  
akṣaram Brahma paramam  
svabhāvō'dhyātmamucyatē |  
bhūtabhāvōdbhavakarō  
visargaḥ karmasaṃjñitaḥ || 8.3 ||

The Blessed lord said : Brahman is Imperishable, the Supreme; His essential nature is called Self-knowledge, the creative force that causes beings to spring forth into manifestation in called 'work' (action).  
[Chapter 8 – Verse 3]



#### a) Brahman :

- Is supreme reality.

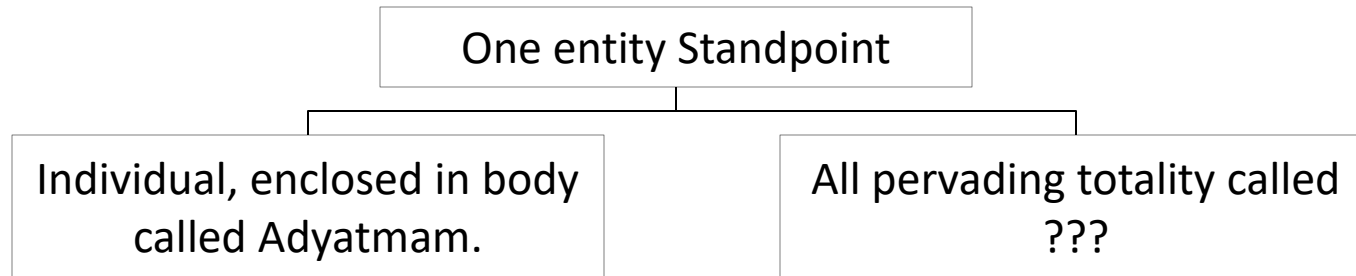
#### b) Aksharam :

- Imperishable, not influenced by time.
- Paraprakrti, pure Consciousness, all pervading, eternal, changeless.

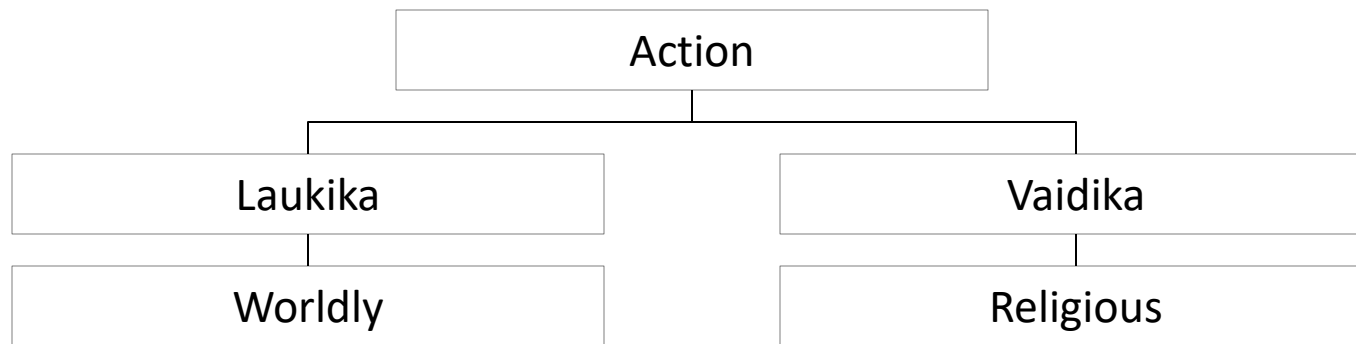
- Satyam, Jnanam, Anantham Brahman – title in Taittiriya Upanishad.

### c) Svabhavah Adyatmam Uchyate :

- Nature of every living being, ones real nature, is called Adyatmam.
- Real nature is consciousness, Sakshi Chaitanyam. (Chapter 2 – Verse 12 – 25)



### d) Karma :



- Karmas alone responsible for future experiences, including future birth.
- Next creation depends on Karma of all Jivas.

### e) Buta Bhava Udbhavakarah :

- Ishvara, Jiva, Karma, Jagat are all Anadi – beginningless.
- Visarga is any activity which brings about origin and manifestation of all beings.

### f) Karma Samjnitah :

- Known as Karma.

**Verse 4 :**

अधिभूतं क्षरो भावः  
पुरुषश्चाधिदैवतम् ।  
अधियज्ञोऽहमेवात्र  
देहे देहभृतां वर ॥८-४॥

adhibhūtaṃ kṣarō bhāvaḥ  
puruṣaścādhidaivatam ।  
adhiyajñō'hamēvātra  
dēhē dēhabhṛtāṃ vara || 8.4 ||

Adhibhuta, (or elements) constitutes My perishable nature and the Indweller (or the essence) is the Adhidaiva; I am alone am the Adhiyajna here, in this body, O best of the embodied. [Chapter 8 – Verse 4]

- The perishable creation is Adibhuta, Hiranyagarbha is Adideva, I myself who reside in this body is Adiyajna.

**a) Ksharah Bhavah Adibutam :**

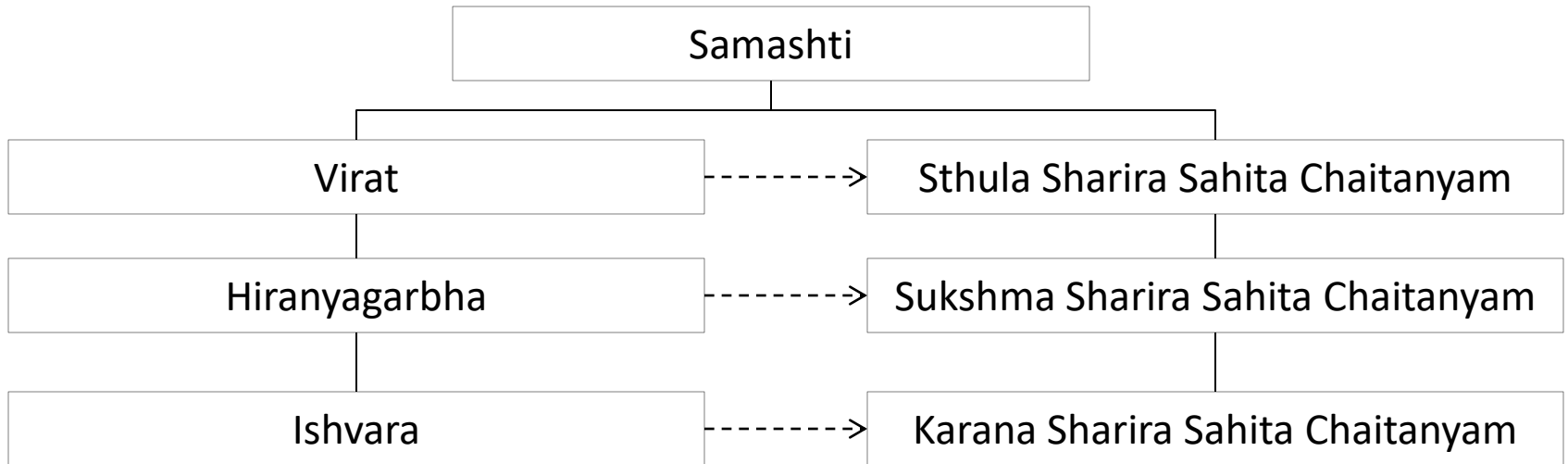
- Every perishable thing in creation is called Adhibutam.
- 5 elements, physical body, external objects – Stars, Planets, is Adibutam.
- Bagawan manifests in all these as potential seed form, Karana Shariram which are already in existence.
- Universe in seed form is called Prakrti and universe in manifested form is called Vikriti.
- Bagawan changes Prakrti to Vikriti, unmanifest to manifestation.

## b) Purusha Adidaivatham :

- Purusha is Hiranyagarbha Tattvam, which we call as the presiding principle.
- Universe is guided by a set of laws, subtle in nature.
- At micro level called Teijasam, macro – Hiranyagarbha.

## c) Adiyajna Aham eva Athra :

- This is Ishvara Tattvam which presides over all Karmas and is superior to Hiranyagarbha.



- Hiranyagarbha comes to activity only after manifestation of the creation.
- It is subject to birth along with creation.
- Ishvara is the intelligence principle which exists even before the arrival of the world and its laws.

## Ishvara also called :

- Karana Shariram Visishta Chaitanyam.
- Prakrti Visishta Chaitanyam.
- Maya Visishta Chaitanyam.
- Adiyajna, Karma Phala Dhata according to physical and moral laws.
- Bagawan is there in the heart of everyone, Ishvara knows every action and its motive.
- Verse 5 – Verse 28 – “Antahkala Smaranam” answer.

यतेन्द्रियमनोबुद्धिः  
मुनिर्मोक्षपरायणः ।  
विगतेच्छाभयक्रोधः  
यः सदा मुक्त एव सः ॥ ५-२८ ॥

yatēndriyamanōbuddhih  
munirmōkṣaparāyaṇaḥ |  
vigatēcchābhayakrōdhah  
yaḥ sadā mukta ēva saḥ || 5-28 ||

With senses, mind and intellect (ever) controlled, having liberation as his supreme goal, free from desire, fear and anger, the Sage is verily liberated forever. [Chapter 5 – Verse 28]



## Verse 5 :

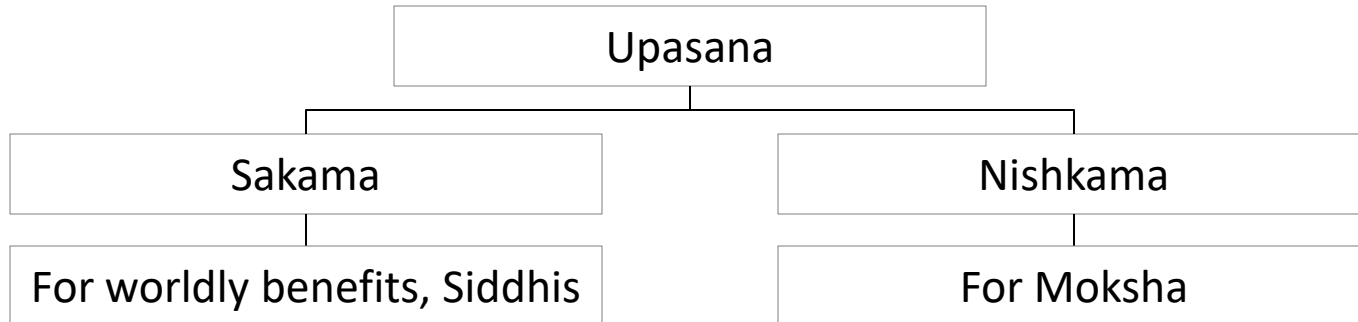
अन्तकाले च मामेव  
स्मरन्मुक्त्वा कलेवरम् ।  
यः प्रयाति स मद्भावं  
याति नास्त्यत्र संशयः॥८-५॥

antakālē ca māmēva  
smaran muktvā kalēvaram |  
yaḥ prayāti sa madbhāvaṃ  
yāti nāstyatra saṃśayaḥ || 8-5 ||

And whosoever, leaving the body, goes forth remembering Me alone, at the time of his death, he attains My being; there is no doubt about this. [Chapter 8 – Verse 5]

## Unique topic in 8<sup>th</sup> Chapter :

- Upasana as a means of Krama Mukti.
- Upasana is meditation on Saguna Ishvara, Lord with Virtues, Omiscient, omnipresent, with all knowledge, Beauty, power.
- **7<sup>th</sup> Chapter :**  
Nirguna Brahman, Para Prakrti, absolute attributeless Brahman.
- Here Saguna Ishvara can be represented by Rama, Krishna, Devi, Omkara.



## 4 Qualifications required to Practice Upasana

Discrimination

Moksha is superior to material goals

Dispassion

Freedom from attachment to material goals

Discipline

Of Pancha Kosha

Desire

For Moksha

- Ishvara Upasana called Abhyasa Yoga here.
- Higher Loka is Brahmaloaka where Upasaka gets Aham Brahma Asmi Jnanam.
- Attainment of Moksha in Brahma Loka is called Krama Mukti.
- Moksha here is called Sadhyomukti.
- In Chandogya Upanishad, details of Shukla Gathi mentioned regarding the path to Brahma Loka taken by Upasaka.

### a) Yaha :

- Saguna Upasaka of any deity.
- World is wonderful as a means not an end as everything is perishable.

### b) Mameva Smaran :

- Remembering me alone.

### c) Anthakale Cha :

- At the time of death.

**d) Kalewaram Mukthva :**

- Drops the body with remembrance of spiritual goal.

**e) Prayati :**

- Such a soul will travel.

**f) Madbhavam Yaati :**

- Will come to know my real attributeless nature.
- Jivatma, Paramatma are essentially the formless Chaitanyam.

**g) Iti Jnathwa :**

- Having known this, will attain me.

**h) Asti Na Samshayah :**

- There is no doubt in this regard.

## Verse 6 :

यं यं वापि स्मरन्भावं  
त्यजत्यन्ते कलेवरम् ।  
तं तमेवैति कौन्तेय  
सदा तद्भावभावितः ॥८-६॥

yaṃ yaṃ vā'pi smaran bhāvaṃ  
tyajatyantē kalēvaram |  
taṃ tamēvaiti kauntēya  
sadā tadbhāvabhāvitaḥ || 8-6 ||

Whosoever at the end, leaves the body, thinking of any being, to that being only he goes, O Kaunteya, because of his constant thought of that being. [Chapter 8 – Verse 6]

- Thinking of whatever object, one gives up the body at the time of death, that very object one attains, being always steeped in that thought.
- Law of Karma mentioned here.
- **Sanchita Karma :**  
Papam, Punyam of previous births.
- **Prarabda Karma :**  
Small portion exhausted in this birth.
- **Agami Karma :**  
Papam, Punyam aquired in present Janma.
- At time of death, maturing Fixed Deposit in Sanchita will influence next Janma and influence his thought pattern.

- Saguna Upasaka thinks of Krama Mukti and gets Janma accordingly.

**a) Tyajat Ante Kalavaram :**

- Suppose person drops body.

**b) Yam Yam Vapi Smaran :**

- Remembering unfulfilled desires, Bhavam.

**c) Tam Tam eva Vetī :**

- He attains that situation in the next Janma.
- This is the general principle for Jeeva.
- Final thoughts cannot be decided by an individual, as his free-will is influenced by Vasanas, old habits.
- Vasanas become stronger and will becomes weaker as one gets old.

**d) Sada Tad Bava Bavitaha :**

- Therefore, All the time be soaked in Ishvara Smaranam.
- When any worry comes, remember - Bagawan will be there with me and I can handle any situation.

## Verse 7 :

तस्मात्सर्वेषु कालेषु  
मामनुस्मर युध्य च ।  
मय्यर्पितमनोबुद्धिः  
मामेवैष्यस्यसंशयः ॥८-७॥

tasmāt sarvēṣu kālēṣu  
mām anusmara yudhya ca ।  
mayyarpitamanōbuddhih  
mām ēvaiṣyasyasaṁśayaḥ ॥ 8-7 ॥

Therefore, at all times, remember Me and fight , with mind and intellect fixed (or absorbed) in Me; you shall doubtless, come to Me alone. [Chapter 8 – Verse 7]

- Therefore, Remember me all the time and fight with you mind fixed on me, you will attain me alone, doubtlessly.

### a) Mam Arpitho Mano Buddhe :

- Learning to depend upon Ishvara.

### b) Mama Mayi Arpita :

- Seeking emotional support from me.
- Krishna represents all pervading infinite god.
- Our Karma gives sufferings, not God.

### c) Sarveshu Kaleshu :

- At all times.

### d) Yudhya Cha :

- Discharge worldly duties, let the conscious mind be involved in duties but behind that upasana Abhyasa – remembrance continues like Thambura Sruti.

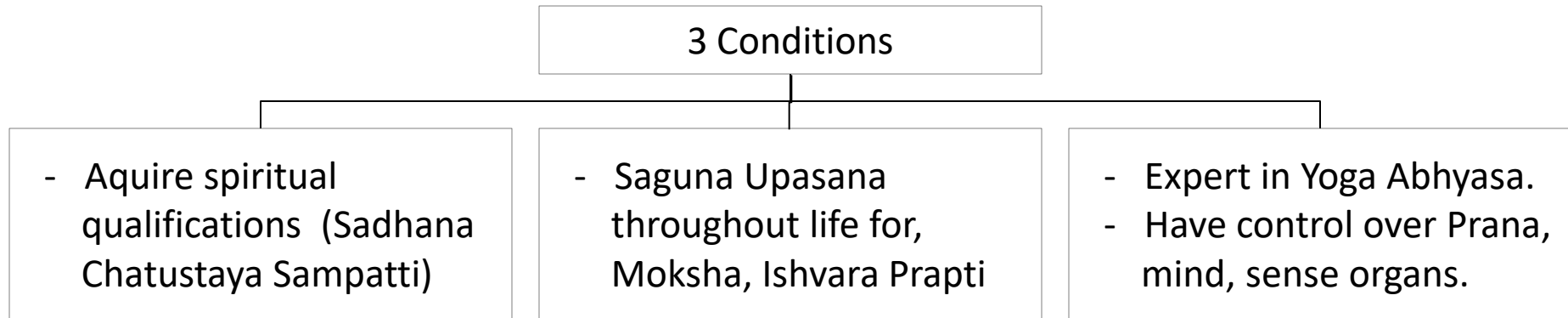
## Verse 8 :

अभ्यासयोगयुक्तेन  
चेतसा नान्यगामिना ।  
परमं पुरुषं दिव्यं  
याति पार्थानुचिन्तयन् ॥८-८॥

abhyāsayōgayuktēna  
cētasā nānyagāminā |  
Parāmaṃ puruṣaṃ divyaṃ  
yāti pārthānucintayan || 8-8 ||

With the mind not moving towards any other thing, made steadfast by the method of habitual meditation, and constantly meditating on the Supreme Purusha, the Resplendent, O Partha, he goes to Him. [Chapter 8 – Verse 8]

- Constantly thinking of Lord with undistracted mind due to meditation, one attains the divine supreme Lord.



- Attaining Aikya Jnanam in Brahma Loka is called Krama Mukti.

**a) Abhyasa Yoga Ukthena Chetasa :**

- One can practice Upasana even at time of death.
- Example :  
Mother of newborn baby thinks of the child inspite of her other activities.
- Know Ishvara is source of peace, security, happiness.

**b) Naa Anya Gaamina :**

- Has priority of liberation.

**c) Anuchintayan Purusham :**

- Constantly thinking of Lord as Param, highest one, Supreme, not bound by space, time.

**d) Purusha :**

- All pervading Brahman, Paraprakrti.

**e) Divyam :**

- Divine, resplendent, Suddha Chaitanyam.

**f) Yaati :**

- Merge into Ishvara in higher loka.



## Verse 9 – 13 :

- How the Yogi relinquishes the body.

## Verse 9 :

कविं पुराणमनुशासितारम्  
अणोरणीयंसमनुस्मरेद्यः ।  
सर्वस्य धातारमचिन्त्यरूपम्  
आदित्यवर्णं तमसः परस्तात् ॥८-९॥

kaviṁ purāṇam anuśāsītāram  
anōraṇīyāṁsam anusmarēd yaḥ |  
sarvasya dhātāram acintyarūpam  
ādityavarṇaṁ tamasaḥ parastāt || 8-9 ||

Whosoever, meditates, upon the omniscient , the Ancient, the Ruler (of the whole world), minuter than the Atom, the nourisher (supporter) of all, of form inconceivable, effulgent, like the Sun and beyond the darkness ( of ignorance). [Chapter 8 – Verse 9]

What is nature of the Lord?

(1) Omniscient

(2) Ruler of all

(3) Subtler than Atom

(4) Sustainer of all

(7) Beyond Ignorance

(6) Effulgent

(5) Incomprehensible

**a) Kavim :**

- Omniscient, runs creation as per the laws.

**b) Puranam :**

- Ancient, ageless, creator.

**c) Anusaasitaaram :**

- Controls the world.

**d) Anoh Aniyamsam :**

- Subtler than Atom.

**e) Sarvasya Dhataram :**

- Like space, sustains world, Ishvara sustains the world and gives Karma Phalam to all Jeevas.

**f) Achintya Rupam :**

- Form is inconceivable.

**g) Aditya Varanam :**

- Self-effulgent, luminous.

**h) Thamasa Parastaad :**

- Beyond Maya, ignorance.

**i) Anusmaret :**

- Upasaka remembers, such a lord.

## Verse 10 :

प्रयाणकाले मनसाऽचलेन  
भक्त्या युक्तो योगबलेन चैव ।  
भ्रुवोर्मध्ये प्राणमावेश्य सम्यक्  
स तं परं पुरुषमुपैति दिव्यम् ॥ ८-१०॥

prayāṇakālē manasācalēna  
bhaktyā yuktō yōgabalēna caiva |  
bhruvōrmadhyē prāṇam āvēśya samyak  
sa taṁ paraṁ puruṣam upāiti divyam ||8-10||

At the time of death, with an unshaken mind full of devotion, by the power of yoga fixing the whole prana (breath) between the two eye brows, he the seeker, reaches the Supreme resplendent Purusha.  
[Chapter 8 – Verse 10]

- At the time of death, having brought the Prana between the eyebrows by the power of Yoga, with an undistracted mind with devotion, one attains the divine supreme Lord.
- At time of death subtle body consisting of Prana and mind leaves physical body.

Physical Body	Atma
Cremated	Sarvagatah and Achala

- Sukshma Shariram = Prana, emotions, Vasanas, Punyam, Papam.
- Upasaka directs the mind to travel via Sushumna Naadi to the Brahma Yantram (crown).
- From there takes Shukla Gathi leading to Brahma Loka.

### a) Prayana Kale :

- At the time of death, Upasaka withdraws mind from worldly things and people.

**Bhishma :**

- Asked everyone to leave except lord Krishna so that he can meditate on him and die.
- How to invoke only Lord during death?

**b) Bhaktya Yukta :**

- Ananya bhakti, intense love.

**c) Yoga balena Cha eva :**

- He has got strength of Yoga Abhyasa.

**d) Pranam Aveshya :**

- Directs his Pranas through Sushumna Nadi.

**e) Madhye Bruvoh :**

- Between the eyebrows.

**f) Samyag :**

- Properly.

**g) Saha Upaithi :**

- Attains.

**h) Param Purusham Divyam :**

- The divine supreme Lord.
- He reaches the divine Lord and gains Aham Brahma Asmi Jnanam in the Brahma Loka and becomes free.
- This Moksha is called Krama Mukthi.
- This is difficult path. Hence Krishna recommends Jnanam and Moksham here and now.

## Verse 11 :

यदक्षरं वेदविदो वदन्ति  
विशन्ति यद्यतयो वीतरागाः ।  
यदिच्छन्तो ब्रह्मचर्यं चरन्ति  
तत्ते पदं सङ्ग्रहेण प्रवक्ष्ये ॥८-११॥

yad akṣaram vēdavidō vadanti  
viśanti yad yatayō vītarāgāḥ |  
yad icchantō brahmacaryam caranti  
tat tē padam saṅgrahēṇa pravakṣyē ||8-11||

That which is declared Imperishable by the Veda-knowers; that, into which, the self controlled and desire-freed enter; That desiring for which brahmacharya is practiced - that goal I will declare to thee in brief.  
[Chapter 8 – Verse 11]

- I shall briefly declare that imperishable goal which knowers of Veda speak about, Sanyaasin's attain and desiring which they live a Brahmacharya way of life.
- Through Nirguna – Aham Brahma Asmi Jnanam alone Jivanmukti attained here or Krama Mukti in Brahma Loka.

### a) Veda Vidah Aksharam Vadanti :

- Aksharam – the imperishable ultimate reality, not affected by Kala Tatvam.
- Saguna Ishvara subject to change because of Kala.
- Form of Rama, Krishna, Virat Ishvara subjected to change.
- In Mukdak Upanishad – Brahman is titled as Aksharam.

## **b) Veetharagha Yatayah Visanthi :**

- Nirguna Brahman attained by seekers with 2 fold qualifications.

### **i. Yatayah, Vairagyam :**

- Detachment from finite things.
- Sanyasins who consider Moksha as primary goal.

### **ii. Brahmacharyam :**

- Committed to systematic study.
- Visanti means attains.

## **c) Sangraheha Pravakshye :**

- I shall briefly define Aksharam Brahman.

## Verse 12 :

सर्वद्वाराणि संयम्य  
मनो हृदि निरुध्य च ।  
मूर्ध्याधायात्मनः प्राणम्  
आस्थितो योगधारणाम् ॥८-१२॥

sarvadvārāṇi saṁyamya  
manō hṛdi nirudhya ca |  
mūrdhnyādhāyatmanaḥ prāṇam  
āsthitō yōgadhāraṇām ||8-12||

Having closed all the gates, having confined the mind in the heart, having fixed the life-breath in the head, engaged in the practice of concentration . . . [Chapter 8 – Verse 12]

- Restrain sense organs, confine mind to the heart, fix Prana at the top of head, take to yogic concentration.
- Steps to be taken at time of death.

### a) Sarvadvaaranī Samyamya :

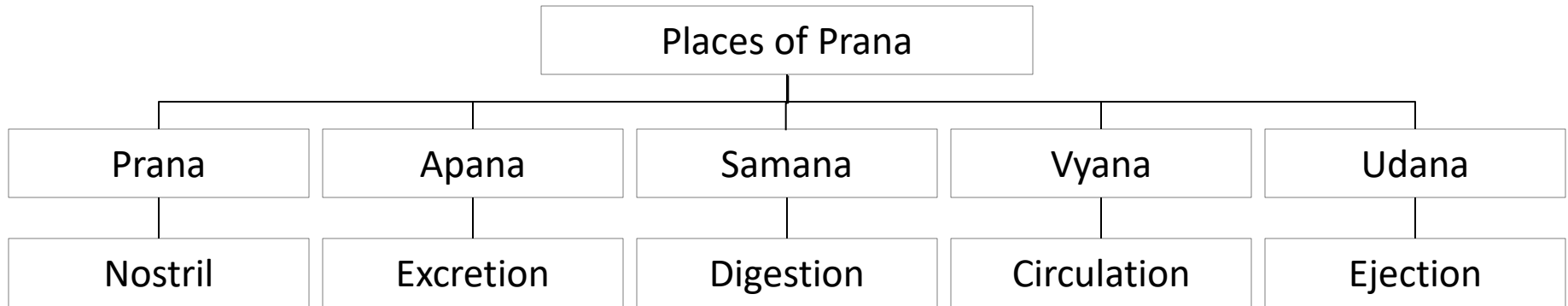
- Sitting erect, withdraw Sense Organs from the world.

### b) Mano Hrudi Nirudya :

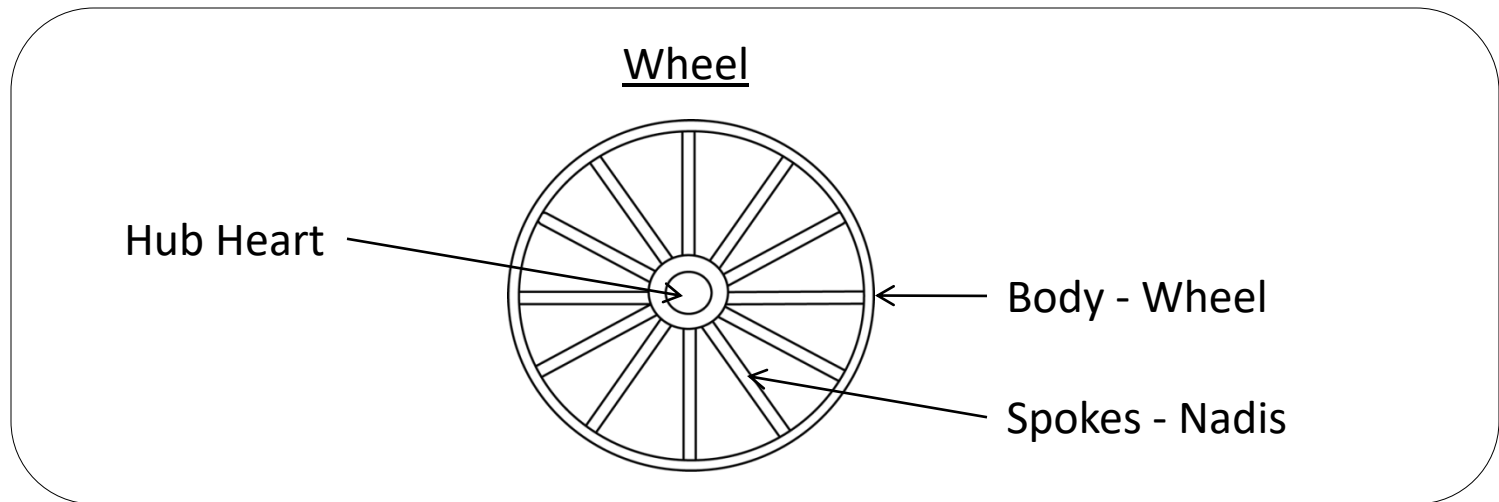
- During sleep mind confines to the heart and on waking goes over the whole body.
- Body is the body where the mind works.
- During death, person withdraws mind to the heart.

### c) Atmanah Pranam Murdhni Aadhaya :

- Fix Prana on top of the head.



- Brings all Pranas to the heart from where Nadis emerge.



- Brings Prana + Mind (Sukshma Shariram) to the top of the skull.
- Visisht Advaitins accept Krama Mukti only, not Jeevan Mukti.
- This is the special gate – Paramapada Vaasal.
- All these are like a Childs play for a yogi.



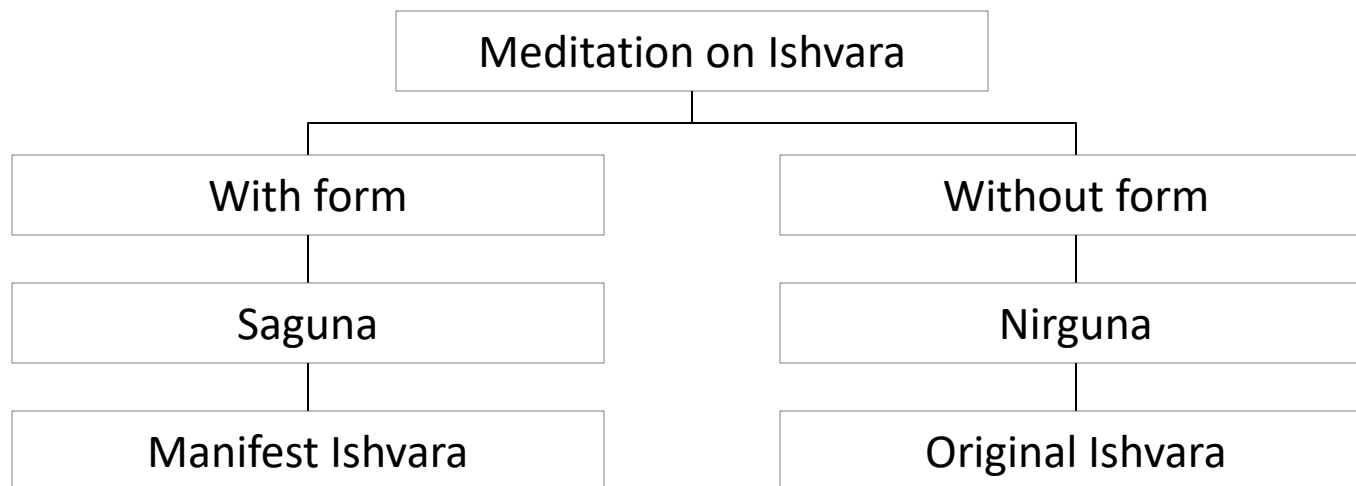
## Verse 13 :

ओमित्येकाक्षरं ब्रह्म  
व्याहरन्मामनुस्मरन् ।  
यः प्रयाति त्यजन्देहं  
स याति परमां गतिम् ॥८-१३॥

ōm ityēkākṣaram brahma  
vyāharan māmānusmaran |  
yaḥ prayāti tyajan dēhaṁ  
sa yāti paramām gatim || 8-13 ||

Uttering the one syllabled Om the symbol of Brahman – and remembering Me, he who departs, leaving the body, attains the Supreme Goal. [Chapter 8 – Verse 13]

- Uttering the monosyllable “OM”, name of Brahman, remembering me, one departs from the body and attains the supreme goal.



- To have a form is to limit the Ishvara.
- Ishvara without form can be all pervading.
- People give different names to Lord according to their tastes.

## Chandogya Upanishad :

ओमित्येतदक्षरमुद्गीथमुपासीत ।  
ओमिति ह्युद्गायति  
तस्योपव्याख्यानम् ॥ १.१.१ ॥

**Omityetadaksaramudgithamupasita I**  
**Omiti hyudgayati**  
**tasyopavyakhyanam II 1.1.1 II**

Om is the closest word to Brahman. Recite this Om as if you are worshipping Brahman. [That is, treat this Om as the symbol of Brahman and concentrate on the idea of their oneness.] How you recite this Om is being explained. [1 – 1 – 1]

- Taittiriya Upanishad – Siksha Valli, Mandukya Upanishad, Kaivalya Upanishad, Omkara Upasana.

### a) Om iti Vyaharan :

- Uttering Omkara.
- Upasaka can practice any name of God.

### b) Ekaksharam :

- One syllable.

### c) Mam Anusmaran :

- Name used to remember the Lord.

### d) Dehamtyajan Yah Prayaati :

- One who departs, separates from gross body.

### e) Sa Paramaamgatim :

- Attains supreme goal.

## Verse 14 :

अनन्यचेताः सततं  
यो मां स्मरति नित्यशः।  
तस्याहं सुलभः पार्थ  
नित्ययुक्तस्य योगिनः ॥८-१४॥

ananyacētāḥ satataṃ  
yō māṃ smarati nityaśaḥ |  
tasyāhaṃ sulabhaḥ pārtha  
nityayuktasya yōginaḥ ||8-14||

I am easily attainable by that ever – steadfast yogi who constantly remembers me daily, not thinking of anything else, O Partha. [Chapter 8 – Verse 14]

- I am easily available to that Yogi who is eversteadfast and who constantly remembers me always with an undistracted mind, Oh Arjuna!
- All these appear to be tough but not impossible.

### a) Yah Ananya Chetaah :

- With mind not thinking of any other object.
- When mind not thinking of any object, practice remembrance of the Lord.
- Conscious mind used for Ishvara Dhyanam.
- When this is done for a length of time, it gets registered in sub-conscious mind and remains there always.

### b) Ananya Chetaah :

- One who is not distracted by other worldly accomplishments.

**c) Sathatam :**

- Constantly.

**d) Yah Mam Smarathi :**

- Practices to remember me.

**e) Nityasah :**

- Daily.

**f) Tasya :**

- Such a Bakta, need not work for remembering the Lord.

**g) Nitya Muktasya Yogina :**

- Upasaka who has constantly connected his mind to the Lord.

## Verse 15 – 22 :

- Glory of Krama Mukti.

### Verse 15 :

मामुपेत्य पुनर्जन्म  
दुःखालयमशाश्वतम् ।  
नाप्नुवन्ति महात्मानः  
संसिद्धिं परमां गताः ॥८-१५॥

mām upētya punarjanma  
duḥkhālayam aśāśvatam |  
napnuvanti mahātmānaḥ  
saṁsiddhiṁ paramām gatāḥ ||8-15||

Having attained Me, these Mahatmas (great souls) do not again take birth, which is the house of pain and is non-eternal, they having reached the highest perfection - moksha. [Chapter 8 – Verse 15]

- Having attained me, those souls do not take rebirth which is an ephemeral abode of misery.
- They have attained liberation, ultimate goal of life.
- Merging into Lord means Sanchita Karmas are destroyed.
- When non Upasaka dies, only Prarabda exhausted.
- He will get rebirth based on Sanchita, depending on which Karma gets fructified.
- Rebirth not based on wish, but by the law of cycle of birth and death.
- Travel not merry go – round, but sorry – go round.
- Upasaka escapes from that cycle.

**a) Mam Upethya :**

- After merging into me through Krama Mukti.

**b) Mahathmana Paramam Samsidhi Gathaha :**

- Saguna Upasakas who have become Jnanis.

**c) Paramam Gathi :**

- Ishvara Aikyam, Moksha, take to highest path.

**d) Punar Janma Na Apnuvanthi :**

- They don't get helpless rebirth.

Physical Pain	Psychological Pain
Vyaadhi	Aadhi

- Body is Dukhalayam.

**e) Dukhalaya :**

- Associated with varieties of pain.
- Constant sense of insecurity, anxiety.

**f) Asasvatham :**

- Finite, not permanent mortality and impermanence which makes one insecure, anxious.
- Upasakas have no rebirth, merge into me.
- Nishkama Upasana means meditation upon Ishvara with varieties of virtues – Saguna Ishvara Dhyanam. This leads to Krama Mukti, Ishvara Prapti, Moksha Prapti.

## Verse 16 :

आब्रह्मभुवनाल्लोकाः  
पुनरावर्तिनोऽर्जुन ।  
मामुपेत्य तु कौन्तेय  
पुनर्जन्म न विद्यते ॥८-१६॥

ābrahmabhuvanāllōkāḥ  
punarāvartinō'rjuna |  
mām upētya tu kauntēya  
punarjanma na vidyatē ||8-16||

Worlds upto the 'world of Brahmaji' are subject to rebirth, O Arjuna; but he who reaches Me, O Kaunteya, has no rebirth. [Chapter 8 – Verse 16]

- All the worlds, O Arjuna, including the realm of Brahman are subject to return, but after attaining me, O' Son of Kunti, there is no rebirth.
- Bhagavan is the only centre beyond Desha, Kala Limitation.
- Time represents mortality and is responsible for 6 fold modifications.
- Birth, grow.. Etc.
- Time principle stretches out in 14 Lokas.

### a) Aa Brahma Bhuvanath Loka :

- Upto Brahma loka.

**b) Punaravartinah :**

- Is subject to rebirth and subject to fall.
- Spiritual knowledge alone liberates a person not Brahma Loka.
- There is no place beyond time.
- Time and space are inter-connected.

**c) Mam Upethya Tu :**

- Once you attain me.

**d) Kaunteya :**

- Arjuna.

**e) Punar Janma Na Vidyate :**

- Krama Mukti Upasaka will not have rebirth.



## Verse 17 :

सहस्रयुगपर्यन्तम्  
अह्यद् ब्रह्मणो विदुः ।  
रात्रिं युगसहस्रान्तां  
तेऽहोरात्रविदो जनाः ॥८-१७॥

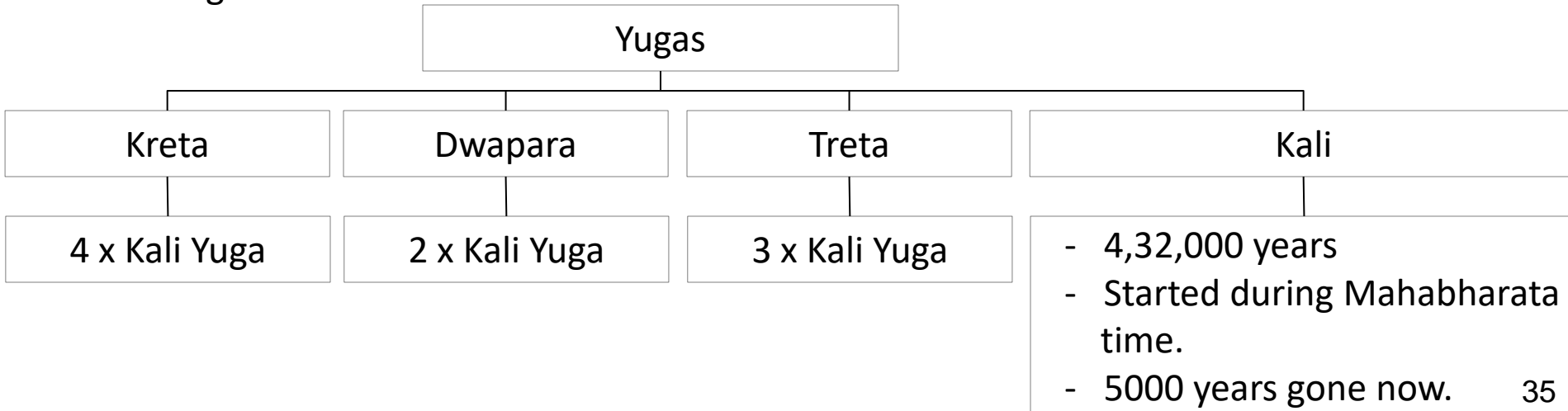
sahasrayugāparyantam  
aharyad-brahmaṇō viduḥ ।  
rātriṃ yugāsahasrāntām  
tē'hōrātravidō janāḥ ॥ 8-17 ॥

Those people who know (the length of ) the day of Brahma which ends in a thousand yugas (aeons) and the night which (also) ends in a thousand yugas, they know day and night. [Chapter 8 – Verse 17]

- Day of Brahma is one thousand Chatur Yugas and night is another thousand Chatur Yugas.
- Brahmaji has a very long life.

### a) Sahasra Yuga Paryantham Aharyad Brahmano Viduh :

- The day time of Brahma stretches to a duration of one thousand Chatur Yuga or 4 Yugas.



- Chatur Yuga = 10 times Kali Yuga.  
= 4,320,000  
= 4.32 Million years  
= One day of Brahmaji.
- Sleep time of Brahmaji = 4.32 Million years
- One day + Night of Brahmaji = 8.64 Million year of Brahmaji
- One year = 360 x 8.64 Million  
= 3.11 Billion years
- 120 years = 373 Billion years.
- Current world population = 7.5 Billion.
- Age of Earth = 4.54 Billion years.
- One Brahmaji has seen 82 different earths in his life time!

**b) Ahah :**

- A day time.

**c) Brahma :**

- Chatur Yuga Creator, Brahma.

**d) Ratrim Yuga Sahasrantam :**

- A night of another Chatur Yuga.

**e) Iti Aho Ratra Vidah Jana Viduh :**

- Author of Puranas delcare.

## Verse 18 :

अव्यक्ताद् व्यक्तयः सर्वाः  
प्रभवन्त्यहरागमे ।  
रात्र्यागमे प्रलीयन्ते  
तत्रैवाव्यक्तसंज्ञके ॥ ८-१८ ॥

avyaktād vyaktayaḥ sarvāḥ  
prabhavantyāharāgamē |  
rātryāgamē pralīyantē  
tatraivāvyaktasamjñakē || 8-18 ||

From the unmanifest, all the manifest proceed at the coming of the 'day' ; at the coming of 'night' they dissolve verily in that alone, which is called the unmanifest. [Chapter 8 – Verse 18]

- At the beginning of day of Brahma, all manifestations proceeded from the unmanifest state, and at the approach of night of Brahma, they all merge into that which is called unmanifested.
- When Brahmaji wakes up for the day, the whole universe and the creation comes into being and whole universe will go on for 1000 Chaturyugas.
- When Brahmaji goes to sleep, the whole universe resolves into Kalpa Pralayam.
- At the end of 4 Yugas there is a Chaturyuga Pralayam or Maha Yuga Pralayam.
- 71 Chaturyuga = Manvantaram.
- Here Krishna talks about Kalpa Pralayam, what happens when Brahma goes to sleep.

**a) Ahargame :**

- Ahah – means – day time.
- When Brahma's day begins.

**b) Sarva Vyakta Prabhavanti :**

- All things and beings arrive.
- Not created afresh.
- All things and beings not created, but come to manifestation from potential condition, seed form.

**c) Avyaktam :**

- Potential latent condition is called Avyaktam.
- Brahma Wakes all of us at the beginning of his day.
- Creation goes on for one thousand Chatur Yugas.

**d) Tatra Eva Avyakta Samjnake :**

- When Brahma goes to sleep, all Jivas and things and creation go into hybernation, unmanifest condition. (Example like Polar Bear).

**Verse 19 :**

भूतग्रामः स एवायं  
भूत्वा भूत्वा प्रलीयते ।  
रात्र्यागमेऽवशः पार्थ  
प्रभवत्यहरागमे ॥ ८-१९॥

bhūtagrāmaḥ sa ēvāyaṃ  
bhūtvā bhūtvā pralīyatē |  
rātryāgamē'vaśaḥ pārtha  
prabhavatyaharāgamē ||8-19||

This same multiplies of beings, are being born again and again and are dissolved into the unmanifest, helplessly, O Partha , at the coming of the 'night' , and they come forth again at the coming of 'day'.  
[Chapter 8 – Verse 19]

- Same multitude of beings are born again and again.
- They merge into unmanifest at night and manifest during day.
- When we go to sleep, all our knowledge, emotions, Karma, ego, go to unmanifest condition, not destroyed in sleep.
- Individuality is stored in Karana Shariram.
- During Pralayam Jivas retain individuality in Karana Shariram in the form of Sanchita Karmas.
- Same bunch of Jivas rise during the new Srishti, aquire Sthula Shariram according to fructifying Prarabda Karma.

- Jiva does not loose individuality at any time.
- Bhagawan does not create a Jiva.
- Ishvara helps in the manifestation of Jiva depending upon Sanchita Karma.

**a) Sa Eva Bhutagramah :**

- Same set of infinite Jivas fold into Karana Shariram during Pralayam.

**b) Butva Butva Praliyate :**

- Again and again Jiva emerges in the form of Punarapi Jananam, Maranam.
- This individuality called Jivatvam will never go naturally.
- Only self knowledge can put an end to Jivatvam Status.
- Jivatva ice-berg, in the sunlight of Atma Jnanam, merges into Ishvara.

**c) Rathra Yagame :**

- Otherwise he will goto unmanifest condition when Brahmas night comes.

**d) Aharagame Prabhavanti :**

- When Brahma creates, Jiva will manifest again.

## Verse 20 : Important Verse

परस्तस्मात्तु भावोऽन्यः  
अव्यक्तोऽव्यक्तात्सनातनः ।  
यः स सर्वेषु भूतेषु  
नश्यत्सु न विनश्यति ॥ ८-२० ॥

**Parāstasmāt tu bhāvō'nyah  
Avyakto'vyaktāt sanātanaḥ |  
yaḥ sa sarvēṣu bhūtēṣu  
naśyatsu na vinaśyati || 8-20 ||**

But verily, there exists, higher than that unmanifest (avyakta), another unmanifest, which is eternal, which is not destroyed when all beings are destroyed. [Chapter 8 – Verse 20]

- However, beyond that unmanifest, there is another unmanifest being which is eternal. It does not perish when all beings perish.

### 2 Principles

#### Universe (Matter) - 2 States

##### Vyakta Avastha

- Manifest Condition
- During Srishti
- Visible matter
- Jadam

##### Avyaktha Avastha

- Unmanifest condition
- During Pralayam
- invisible energy
- Jadam
- Tritaya Pada
- Sleep State

#### Chaitanyam

- Changeless
- Sentient
- Avyakta No. 2
- Unmanifest
- Turiyam No. 1

- Body is pervaded by Consciousness but is not visible.

**a) Bhavaha :**

- Refers to Chaitanya Padartha, which is Avyaktha, invisible.

**b) Sanatanah :**

- Never subject to change, eternal, Purusha, Avyakta No. 2, Chaitanyam, Para Prakrti.

**c) Parah Anyah :**

- It is distinct and dissimilar from Avyakta no. 1 which is Maya – Avyakta – matter – Prakrti.

**d) Saha Na Vinasyati :**

- Conscious principle is imperishable.
- Matter never reliable, changing all the time.
- Chaitanyam does not change during Srishti, Sthithi, Layam.

**e) Sarveshu Buteshu Nashyatsu :**

- Even when all things and human beings perish (goes to unmanifest condition), the Chaitanyam remains the same.

**Example :**

- Deep sleep where everything is resolved.
- Consciousness is aware of the sleep experience and it illumines the experience.
- The non-resolving Consciousness is called Brahman, the real God.



- Surviving Consciousness is mentioned here as Avyaktham No. 2.
- This mantra is equal to the 7<sup>th</sup> mantra of Mandukya Upanishad.

नान्तःप्रज्ञं न बहिष्प्रज्ञं नोभयतःप्रज्ञं न प्रज्ञानघनं न प्रज्ञं नाप्रज्ञम् ।  
 अदृष्टमव्यवहार्यमग्राह्यमलक्षणं अचिन्त्यमव्यपदेश्यमेकात्मप्रत्ययसारं  
 प्रपञ्चोपशमं शान्तं शिवमद्वैतं चतुर्थं मन्यन्ते स आत्मा स विज्ञेयः ॥ ७ ॥

Nantah-prajnam na bahis-prajnam nobhayatah prajnam na prajnana-ghanam na prajnam naprajnam,  
 adrstam-avyavaharyam-agrahyam-alaksanam acintyam-avyapadesyam-ekatma-pratyaya-saram  
 prapanco-pasamam santam sivam-advaitam caturtham manyante sa atma sa vijneyah || 7 ||

It is not that which is conscious of the internal subjective world, nor that which is conscious of the external world, nor that which is conscious of both, nor that which is a mass of consciousness, nor that which is simple consciousness, nor is it unconsciousness. It is unseen by any sense-organ, beyond empirical dealings, incomprehensible by the mind, uninferable, unthinkable, indescribable, essentially by of the Self alone, negation of all phenomena, the peaceful, the auspicious and the nondual. This is what is considered as the Fourth (Turiya). This is the Atman and this is to be realised. [Mantra 7]

## Verse 21 :

अव्यक्तोऽक्षर इत्युक्तस्तः  
तमाहुः परमां गतिम् ।  
यं प्राप्य न निवर्तन्ते  
तद्धाम परमं मम ॥८-२१॥

avyaktō'kṣara ityuktah  
tam āhuḥ parāmāṃ gatim |  
yaṃ prāpya na nivartantē  
tad dhāma parāmaṃ mama || 8-21 ||

That, which is called the Unmanifest, and the Imperishable, they say is the highest Goal (path). They who reach it, never again return. This is my highest abode (state ). [Chapter 8 – Verse 21]

- What has been described as unmanifest and imperishable is called the God Supreme. That is my highest state, having attained which, there is no return.

### a) Avyaktham :

- Unmanifested.

### b) Akshara :

- Imperishable Brahman is available as the pure conscious principle.

### c) Iti Ukthah :

- Is called in the scriptures.
- Aksharam means not falling within time, timeless.

**d) Tham Aahuh Paramam Gatim :**

- That Aksharam is the ultimate destination of every human being.
- Other destinations are all material, subject to change.
- Matter has variety, novelty and beauty, but has no stability.

**e) Yam Prapya Na Nivarthanthe :**

- Attaining the absolute goal of this Brahman is called Jeevan Mukthi, Videhamukthi, Krama Mukthi.
- By attaining this Brahman, a person escapes the cyclic process of Punarapi Jananam, Maranam.

**f) Tata Mama Param Dhama :**

- This Aksharam Brahma alone is my real abode.
- Vaikuntha, Kailasa also located in Brahman which is Adhishtanam of Jiva, Jagat, Ishvara (Saguna).
- Ultimately Saguna is based on Nirguna Only.
- Therefore, that is my real nature.

## Verse 22 :

पुरुषः स परः पार्थ  
भक्त्या लभ्यस्त्वनन्यया ।  
यस्यान्तःस्थानि भूतानि  
येन सर्वमिदं ततम् ॥८-२२॥

puruṣaḥ sa parāḥ pārtha  
bhaktyā labhyastvananyayā |  
yasyāntaḥsthāni bhūtāni  
yēna sarvam idaṃ tatam || 8-22 ||

That highest Purusha , O Partha, is attainable by unswerving devotion to Him alone, within whom all beings dwell, by whom all this is pervaded. [Chapter 8 – Verse 22]

- Supreme lord can be attained by undivided devotion.
- All beings are in him and all this is pervaded by him.
- That Purusha is the Aadharam or substratum for the whole universe.

### a) Purushah :

- Chaitanya Tatwam, Avyaktha no. 2, otherwise called Brahman.

### b) Anthasthani :

- Within that Brahman.

### c) Boothani :

- All things and beings reside.

**d) Yasya Purusha :**

- In Brahman No. 2.
- Where is that Brahman located?

**e) Yena Sarvam idam Thatham :**

- The whole cosmos is pervaded by that Chaitanyam, just as the space pervades all over.
- Space is not Brahman because it is inert (Jada Tatvam).
- Brahman is Chaitanya Tatvam.
- Space has origination.
- No time – Space before big bang.
- Whole creation is pervaded by Brahman.
- Desk, Chair, also has Chaitanyam but it is Jadam, without a mind.
- Mind alone is capable of manifesting, revealing consciousness.
- How to attain that Brahman?

**f) Ananya Bhaktya Sah Labhya :**

- By Saguna Upasana in this Loka and Nirguna Jnanam in Brahma Loka.
- Bakti discussed elaborately in Chapter 12.
- Krama Mukti Topic over.

## Verse 23 – 27 :

- The path of travel taken by Upasaka to reach Brahma Loka.

## Verse 23 :

यत्र काले त्वनावृत्तिम्  
आवृत्तिं चैव योगिनः ।  
प्रयाता यान्ति तं कालं  
वक्ष्यामि भरतर्षभ ॥ ८-२३ ॥

yatra kālē tvanāvṛttim  
āvṛttiṃ caiva yōginaḥ ।  
prayātā yānti taṃ kālaṃ  
vakṣyāmi bharatarṣabha || 8-23 ||

Now at what time (path) departing, yogis go, never to return, that time (path) , I will tell you, O Chief of Bharata dynasty. [Chapter 8 – Verse 23]

- I shall speak about those paths departing by which path, the yogis attain the world of non-return and world of return.

Shukla Marga, Gathi	Krishna Marga, Gathi
<ul style="list-style-type: none"><li>a) Bright path.</li><li>b) Taken by Upasakas</li><li>c) Gets Krama Mukthi, will not come back to Samsara, non-returnable path.</li><li>d) Superior path.</li></ul>	<ul style="list-style-type: none"><li>a) Dark Path</li><li>b) Taken by Non-Upasaka, Karmi-Ritualistic.</li><li>c) Goes to Svarga Loka, heaven, different from Brahma Loka.<ul style="list-style-type: none"><li>- Will enjoy lot of Pleasures because of Punyam.</li><li>- Once Punyam exhausted, returns to earth.</li></ul></li><li>d) Inferior path.</li></ul>

**a) Yatra Kale :**

- Kala refers to Marga Dwayam and not time, by going through 2 paths.

**b) Prayatha :**

- Jiva – Upasakas and Karmi Jivas.

**c) Anaavritim Aavrithim Cha Yanti :**

- They go to Brahma Loka of non-return.
- Swarga Loka of return.

**d) Tam Kalam Vakshyami :**

- I will talk in following slokas.

**e) Bharatatarsabha :**

- O' Arjuna.

## Verse 24 :

अग्निर्ज्योतिरहः शुक्लः  
षण्मासा उत्तरायणम् ।  
तत्र प्रयाता गच्छन्ति  
ब्रह्म ब्रह्मविदो जनाः ॥८-२४॥

agnirjōtirahaḥ śuklaḥ  
ṣaṇmāsā uttarāyaṇam ।  
tatra prayātā gacchanti  
brahma brahmavidō janāḥ ||8-24||

Fire, light, day time, the bright fortnight, the six months of the northern solstice ; following this path, men who know Brahman go to Brahman. [Chapter 8 – Verse 24]

### Shukla Gathi Bright Path :

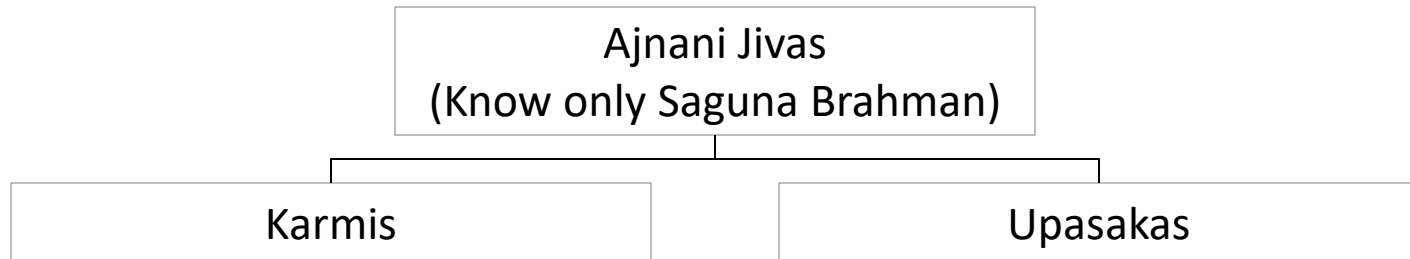
- Presided by dieties of fire, flame, day, bright fortnight, six months of northern solstice, those who meditate on Saguna Brahman attain Brahman.

#### a) Brahma Vidha Janah :

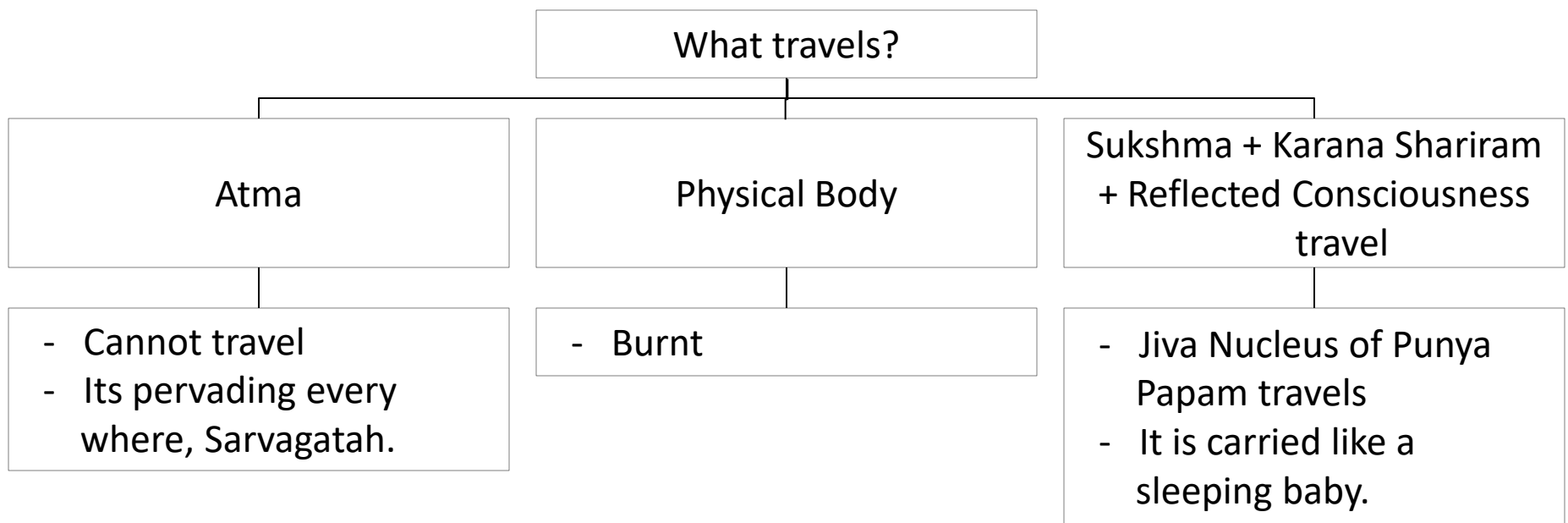
- Those who meditate on Saguna Brahman,.

#### b) Tatra Prayatah Gachanti :

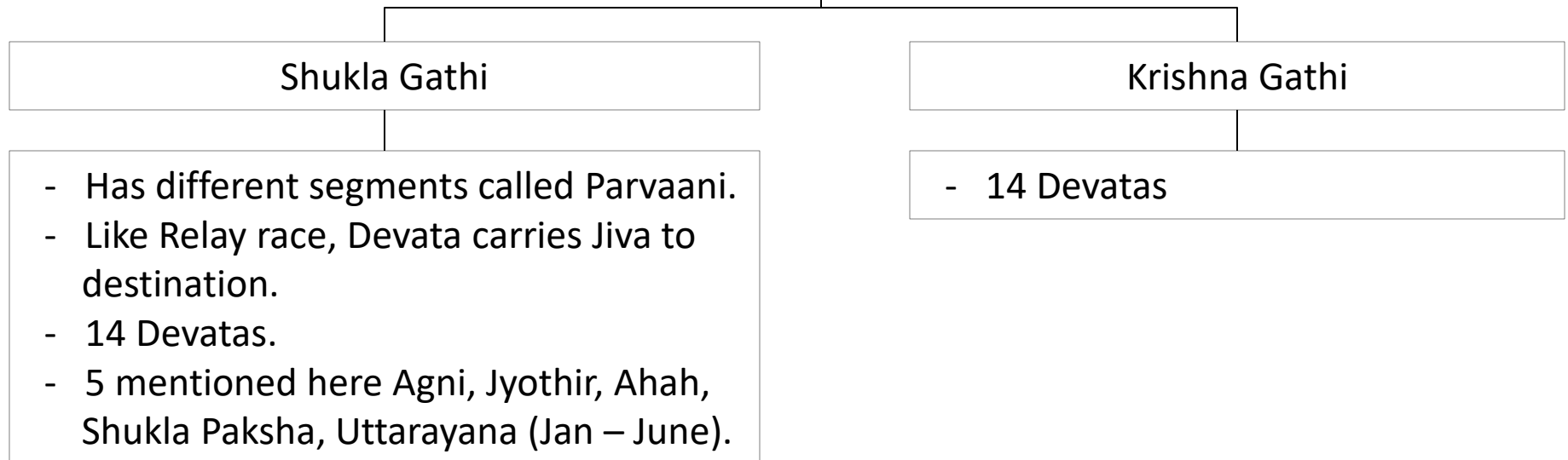
- Travel through bright path – Shukla Gathi and attain Brahman through Krama Mukti.
- At death Jiva drops the body.
- Jnani Jiva need not travel as he has realised Nirguna Brahman clearly here.







2 Sets of Aathivaahika Devatas (Carriers)



- Details available in Chandogya Upanishad, Brihadaranyaka Upanishad, Brahma Sutra – 4<sup>th</sup> Chapter – 2<sup>nd</sup>, 3<sup>rd</sup> Pada.

## Verse 25 :

धूमो रात्रिस्तथा कृष्णः  
षण्मासा दक्षिणायनम् ।  
तत्र चान्द्रमसं ज्योतिः  
यौगी प्राप्य निवर्तते ॥८-२५॥

dhūmō rātristathā kṛṣṇaḥ  
ṣaṇmāsā dakṣiṇāyanam |  
tatra cāndramasaṃ jyōtiḥ  
yōgī prāpya nivartatē ||8-25||

Smoke, night time, the dark fortnight, also months of southern solstice, attaining by these to the moon, the lunar light, the yogi returns. [Chapter 8 – Verse 25]

### Krishna Gathi – Dark path :

- Presided by dieties of smoke, night, dark fortnight, six months of Sun's southern solstice (July – Dec), Yogi attains the lunar light of the heavens and returns to earth.

#### a) Tatra :

- By Krishna Gati.

#### b) Yogi :

- A ritualist, Karmi.

#### c) Chandramasam Jyotih :

- Svarga Loka with all pleasures.

**d) Prapya :**

- Attains by dark path.

**e) Nivartate :**

- And comes back.
- This is supervised by another group of 4 Parva Devatas.

**f) Dhumah :**

- Smoke.

**g) Rathri :**

- Night.

**h) Krishna Paksha :**

- Dark fortnight.

**i) Shanmasa Dakshinayanam :**

- Six months of Suns path from July – December.
- Krishna now wants to compare 2 paths in next 2 verses.

## Verse 26 :

शुक्लकृष्णे गती ह्येते  
जगतः शाश्वते मते ।  
एकया यात्यनावृत्तिम  
अन्ययावर्तते पुनः ॥ ८-२६ ॥

śuklakṛṣṇē gatī hyētē  
jagataḥ śāśvatē matē |  
ēkayā yātyanāvṛttim  
anyayāvartatē punaḥ || 8-26 ||

The path of light and the path of darkness available for the world are both verily thought to be eternal; by the one, the path of light, a man does not return and by the other, the path of darkness, he returns again. [Chapter 8 – Verse 26]

- These 2 paths are eternal.
- By Shukla Gathi – one attains path of non return.
- By Krishna Gathi – One returns to Manushya Loka.

### a) Ete Gathi :

- These 2 invisible, heavenly paths, with invisible devatas have been created since beginning of creation, therefore eternal.

### Other Names of 2 Paths :

Shukla Marga	Krishna Marga
<ul style="list-style-type: none"><li>- Uttarayana Marga</li><li>- Archivadi Marga</li><li>- Devayanam Marga</li></ul>	<ul style="list-style-type: none"><li>- Dakshinayana Marga</li><li>- Dhuma Marga</li><li>- Pithru Yanam Marga</li></ul>

**b) Jagata Sasvate Mate :**

- Therefore eternal.

**c) Ekaya Anaavrithim yathi :**

- Through one path (Shukla Gati), Upasaka goes to a non-returnable Kramamukti.

**d) Anyaya :**

- Through Krishna Gathi.

**e) Aavarthate Punah :**

- One will return to original place.
- A ritualist will go to Svarga Loka and return.
- What happens to others?
- Not Ajnani Karmis, or Ajnani Upasakas? Jnanis?

**f) Athogati :**

- A Jnani takes to agathi because he merges into the Lord here and now itself through Knowledge.
- Did Bhishma waited for Uttarayanam? Discussed in Brahma Sutra? Does Verse 24 + 25 deal with time of death?
- No, time of death does not deal with the path of travel.

## Reasons :

- i) Criminals who die in Uttarayanam will merge effortlessly and Jnanis dying in Dakshinayanam will return.
- ii) If person dies in Uttarayanam but in Krishna Paksha, confusion.
- iii) If Uttarayanam and Dakshinayanam refers to time, words Agni, Jyotir will not convey anything.

## Correct Understanding :

### Verse 26 :

- Krishna only referring to the path of travel and not time of death. (Shukla Krishna Gati Hayate).
- Upanishads say that Uttarayanam and Dakshinayanam refers to devatas residing over the path, not the time of death.
- Time of life alone determines the path and not the time of death.
- **Then, why did Bhishma wait for Uttarayanam?**
  - i. To learn from Krishna
  - ii. To Teach Dharma Putra many things like Vishnu Sahasranamam.
  - iii. He had a Boon that he can die at his will.
- So he wanted to utilise this for sharing his knowledge with others.

**Verse 27 :**

नैते सृती पार्थ जानन्  
योगी मुह्यति कश्चन ।  
तस्मात्सर्वेषु कालेषु  
योगयुक्तो भवार्जुन ॥८-२७॥

naitē sṛtī pārtha jānan  
yōgī muhyati kaścana |  
tasmāt sarvēṣu kālēṣu  
yōgayuktō bhavārjuna ||8-27||

Knowing these paths, O Partha, no yogi is deluded; therefore, at all times, be steadfast in yoga, O Arjuna.  
[Chapter 8 – Verse 27]

- Having known these 2 paths, no Yogi gets deluded. Therefore, be committed to meditation at all times, Oh Arjuna.
- If one has to choose Shukla Gathi.

**a) Ete Sruti :**

- Having known 2 Margas.

**b) Yogi Kaschana Na Muhyati :**

- Spiritual seeker never gets confused.

**c) Tasmāt :**

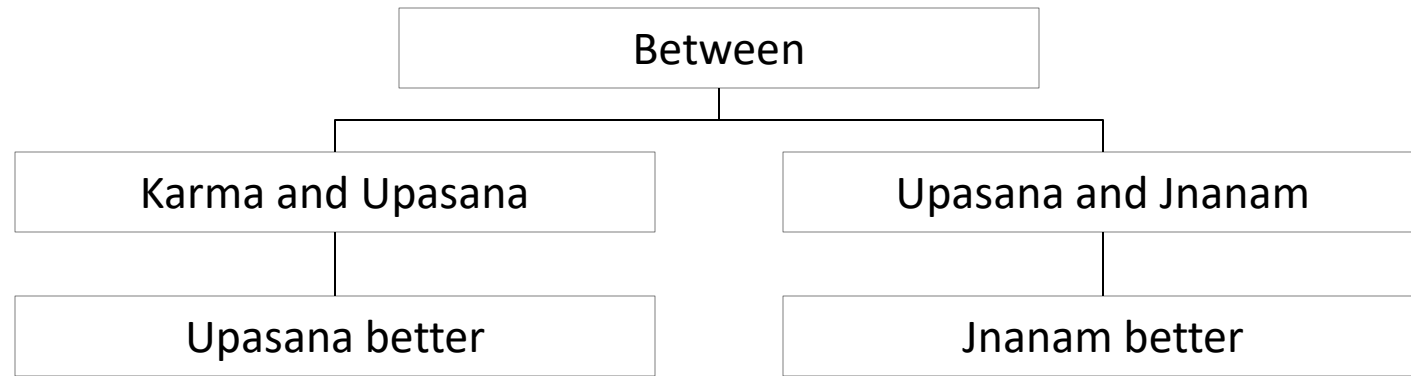
- Therefore, since Shukla Gathi is superior.

**d) Jarreshu Kaleshu :**

- At all times.

**e) Yogayuktah Bhava :**

- Take to Upasana.





## Verse 28 :

वेदेषु यज्ञेषु तपःसु चैव  
दानेषु यत्पुण्यफलं प्रदिष्टम् ।  
अत्येति तत्सर्वमिदं विदित्वा  
योगी परं स्थानमुपैति चाद्यम् ॥८-२८॥

vēdēṣu yajñēṣu tapaḥsu caiva  
dānēṣu yat puṇyaphalaṃ pradiṣṭam |  
atyēti tat Sarvam idaṃ veditvā  
yōgī parāṃ sthānam upaiti cadyam ||8-28||

Whatever fruit of merit is declared ( in the scriptures) as springing up from study of the Vedas, from performance of sacrifices, from practice of austerities and from charity - beyond all these goes the yogi, who having known this (the two paths) attains to the supreme Primeval (essence). [Chapter 8 – Verse 28]

- Yogi goes beyond all Punya Phalam which is promised with regard to study of Vedas.
- Performance of Yajnas, practice of Austerity, Charity.
- He attains supreme, primal abode.

### a) Param Aadhyam Stanam Upaiti :

- Will attain Moksha, or Brahman.
- Aadhyam – Primeval god, cause of universe.
- What is the glory of Ishvara Prapti? It is infinite.

### b) Tat Sarvam Atyeti :

- Surpasses all benefits of other Sadhanas.

**c) Vedeshu :**

- Punyam attained by Nitya Veda Parayanam.

**d) Yajneshu :**

- Performance of Yagas.

**e) Tapahsu :**

- Vows, Anusterities, penances.

**f) Dhaneshu :**

- Punyam from Charity.

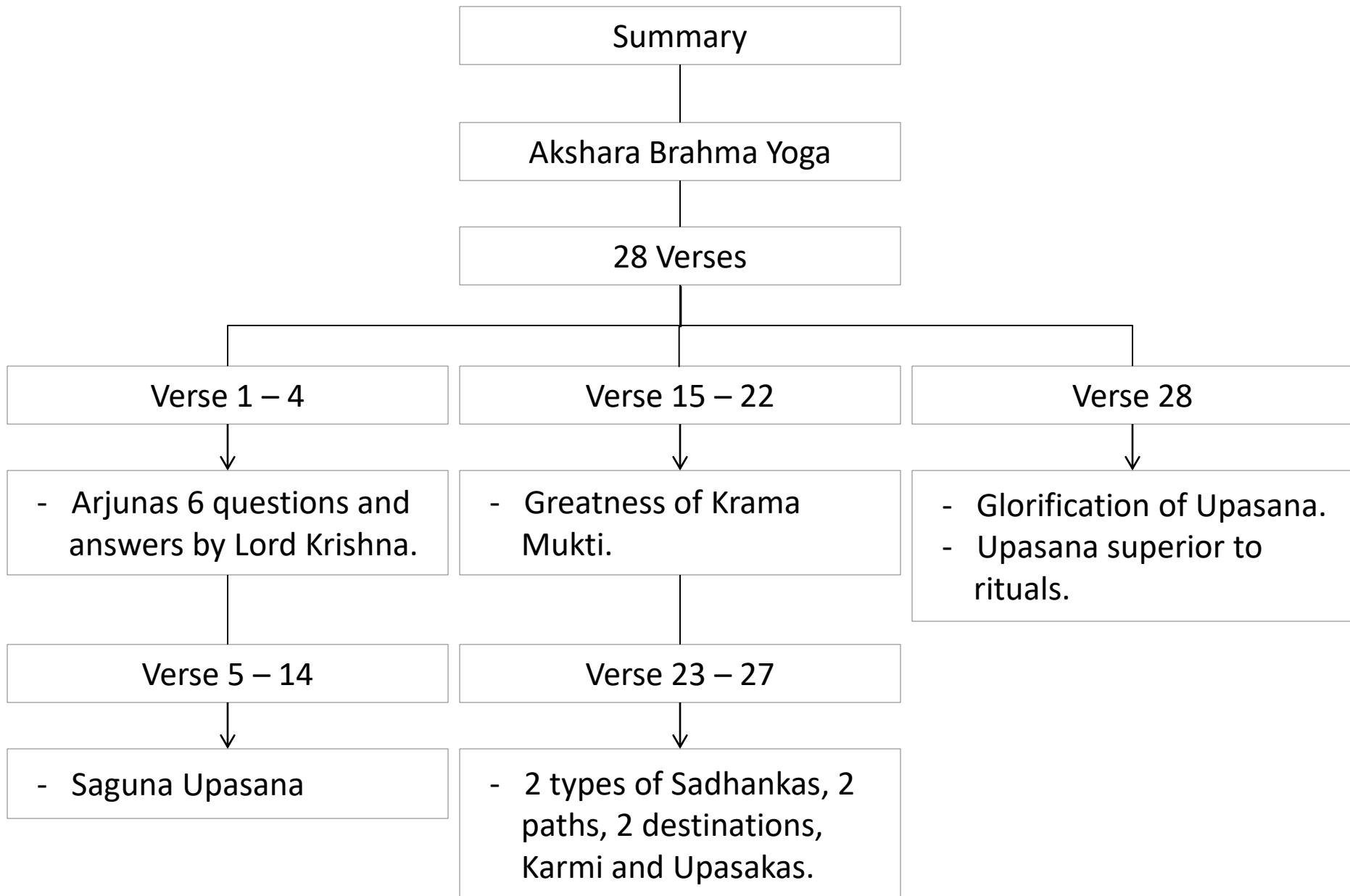
**g) Tat Punya Phalam Pradishtam :**

- All will produce the Punyam promised.
- Krama Mukti surpasses all Punyams put together.
- Hence, Arjuna, may you practice Ishvara Upasana throughout life.
- In 9<sup>th</sup> Chapter – Nirguna Ishvara Jnanam is discussed which is superior to Krama Mukthi.



## ***Summary - II***

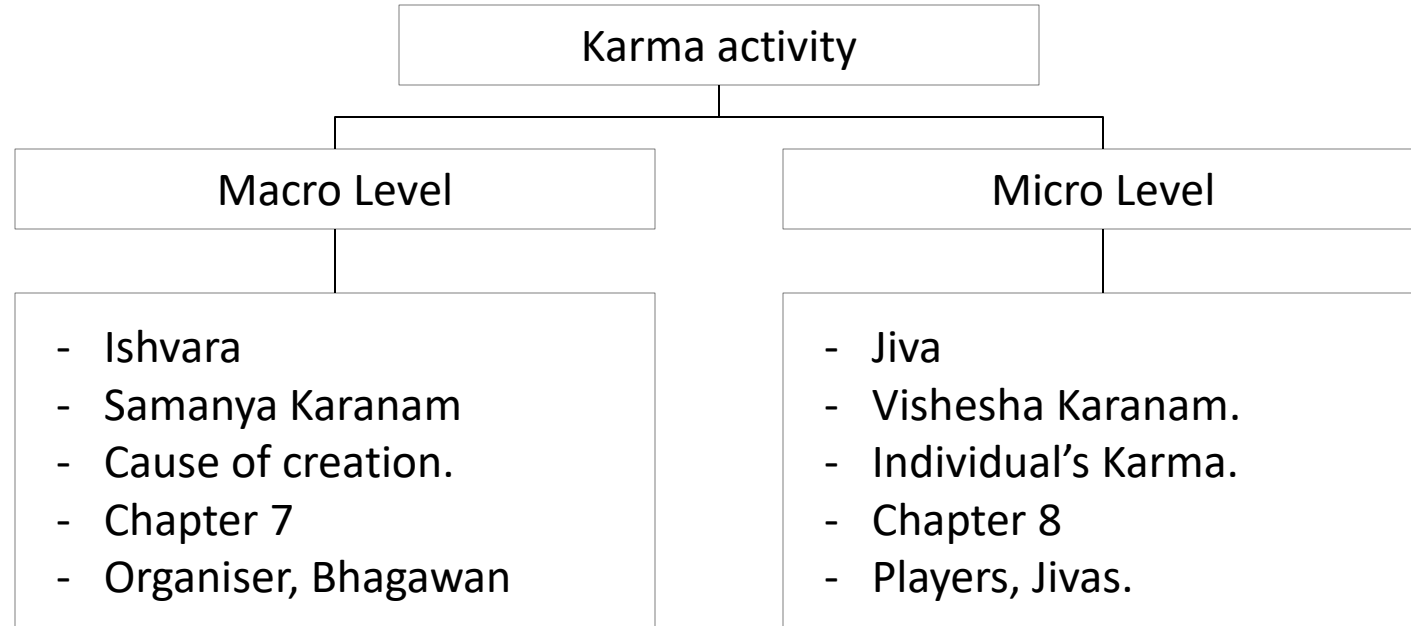




## Topic 1 :

### Arjunas questions :

#### a) Karma :



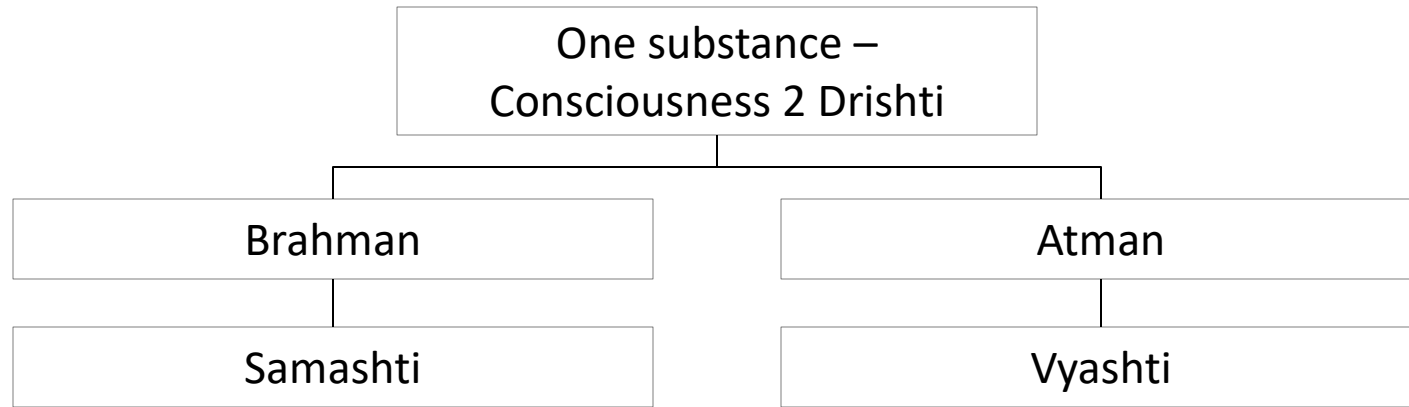
- Put together is cause for emergence of Universe.
- Jiva and Ishvara are Anaadi, beginningless.
- Backed by activity, universe appears and disappears.

#### b) Brahman :

- Akshara Brahma Paramam.
- Eternal, all pervading consciousness is Brahman.

### c) Adhyatmam / Atma :

- All pervading consciousness enclosed within the body is called atma.



### d) Adhibutam :

- Sharabavah, everything perishable in creation, atom to star – made of Pancha butas only.

### e) Adhidaivam :

- Name of intelligence principle called Hiranyagarbha which pervades whole creation and blessing everything with its power.
- Samashti Sukshma Sharira Pratibimba Chaitanyam.
- This Hiranyagarbha alone appears as various Devatas like Surya, Chandra.
- All Devatas put together is called Adhideivam or Hiranyagarbha.

### f) Adiyajnah :

- Samashti Karana Sharira Pratibimba Chaitanyam, or Ishvara, Karma Phala Datha.
- Hiranyagarbha has powers blessed by Ishvara.

## **Topic 2 :**

- Saguna Ishvara Upasana.
- Lord endowed with Omnipresence, omnipotence.
- Leads to Krama Mukti.

## **Conditions for Krama Mukti :**

### **1<sup>st</sup> Condition :**

- Discrimination, dispassion, discipline, desire for Moksha.

### **2<sup>nd</sup> Condition :**

- Must be expert Yogi. Have capacity to withdraw sense organs inwards at will and operate.
- 5 Jnana Indriyas, 5 Karma Indriyas, 5 Pranas, Manaha, Buddhi – 17 components of Sukshma Shariram in full control.

### **3<sup>rd</sup> Condition :**

- Regularly practice Saguna Ishvara.

### **4<sup>th</sup> Condition :**

- Practice at time of death.
- Must be conscious, be aware of the final moments of death.
- Meditate on Ishvara and withdraw the entire subtle body into the heart and direct the same through Sushumna Nadi, release the Jiva through Brahma Randram at the top of crown.

### **Topic 3 :**

- Greatness of Krama Mukti – Verse 15 – 22.
- Upasaka goes to Brahma Loka through a special path, details in Brahma Sutra, Chandogya Upanishad, Brihadaranyaka Upanishad.
- Get Nirguna Brahma Jnanam in Brahma Loka, Aham Brahma Asmi knowledge, attain Jivan and Videha Mukti.
- What is the use of merging with Ishvara?
- Otherwise, you will come back to Samsara, caught up in space – time – objective world.
- Desha, Kala, Ateeta Vastu is only Ishvara.
- Who is that lord without time and space?
- Absolute god has no form because with attribute he gets limited.
- What is nature of God?

### **Definition :**

- Avyaktha Chaitanyam.
- Unmanifest Consciousness is god which can't be perceived by any sense organs or mind.
- This Chaitanyam is different from matter.

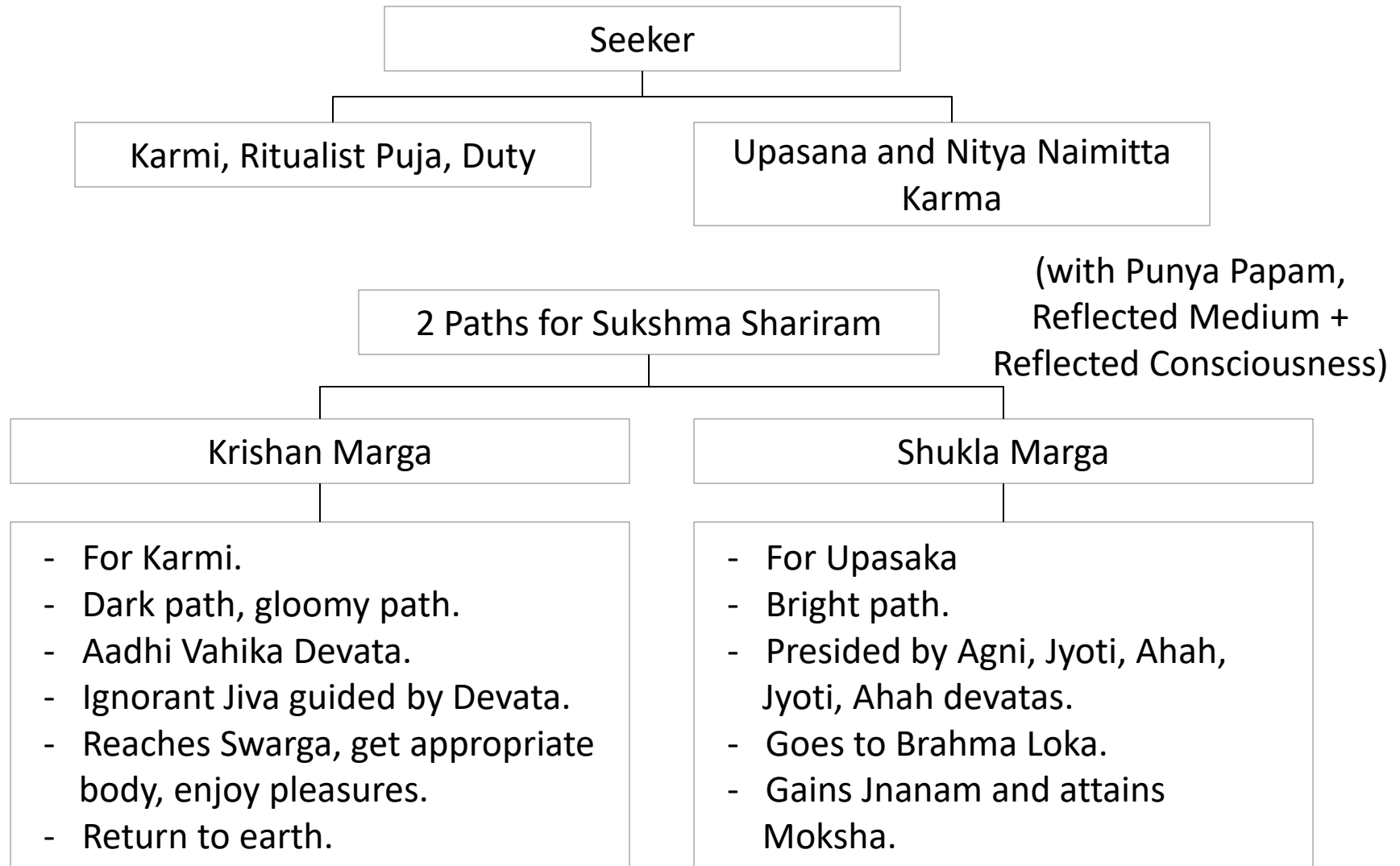


Chaitanyam	Matter	
<ul style="list-style-type: none"> <li>- Unmanifest</li> <li>- Not subject to influence of time.</li> <li>- Supports matter to change from one Avastha (Condition) to another.</li> </ul> <p><b>Example :</b></p> <ul style="list-style-type: none"> <li>- Boiling water, condensed water.</li> <li>- Spirit</li> <li>- Aham Brahma Asi has to be discovered.</li> <li>- Consciousness has no birth, death, growth, decay.</li> </ul>	<u>2 Entities</u>	
	Manifest	Unmanifest
	<ul style="list-style-type: none"> <li>- Jada Prapancha</li> <li>- During Srishti</li> <li>- Vyakta Prakti</li> </ul>	<ul style="list-style-type: none"> <li>- Jada Prapancha</li> <li>- During Pralayam</li> <li>- Avyakta Prakrti</li> <li>- Maya</li> </ul>
	<ul style="list-style-type: none"> <li>- Subject to influence of time.</li> <li>- Anatma, to be dropped.</li> </ul>	

- Jiva is running from ancient time to find a safe place.
- It is this Nirguna Ishvara, Satyam, Jnanam, Anantham which Upsaka will attain in Krama Mukti.

## Topic 4 :

### 2 types of seekers : Verse 23 – 27



- Choice and travel through 2 paths depends on type of life style one has had and not the time and place of birth, death.
- Antha Kala Smaranam, thought at time of death is also responsible for his Journey. 67

## Topic 5 :

### Conclusion : Verse 28

- Glorification of Upasana.
- Upasana superior to rituals, Karma (Jnanam not in the race).
- Karmas – like Yoga Anushtanam, Charity, Veda Adhyayanam, give Punyam.
- They are inferior when compared to Saguna Ishvara Dhyanam but good stepping stone for Chitta Shuddhi.
- Saguna Upasaka Surpasses all other Karmis.

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दानेषु यत्पुण्यफलं प्रदिष्टम् ।  
अत्येति तत्सर्वमिदं विदित्वा  
योगी परं स्थानमुपैति चाद्यम् ॥८-२८॥

vēdēṣu yajñēṣu tapaḥsu caiva  
dānēṣu yat puṇyaphalaṃ pradiṣṭam |  
atyēti tat Sarvam idaṃ veditvā  
yōgī parāṃ sthānam upaiti cadyam ||8-28||

Whatever fruit of merit is declared ( in the scriptures) as springing up from study of the Vedas, from performance of sacrifices, from practice of austerities and from charity - beyond all these goes the yogi, who having known this (the two paths) attains to the supreme Primeval (essence). [Chapter 8 – Verse 28]

- Thus Lord Krishna concludes the 8<sup>th</sup> Chapter by answering 7 questions of Arjuna.